
Whitery " 10	12½						
In oil, keg, 2	37	2 75					
Red, lb.	12½	15					
Logwood, 1	40	00					
Cut, lb.	3½	5					
Madder, "	20						
Nutmegs	1	52	1 75				

From the *Keynote*.

The Prisoner for Debt.

By J. H. WHITTIER.

Look on him through his dungeon grate,
Fleebly and cold, the morning light
Sees stealing round him, him and late
As if it lashed the night.

Reeling on his straggled bed,
His hands uplifted, his drooping head—
His headless cheer is woe and hard
Unshorn his grey, neglected hair,
And o'er his bony fingers bow,
His long dishevelled locks grow;
No grateful fire before him glows,
And yet the winter's breath is chill;
And o'er his half-pand face is
The frequent eager chill!

Silent—save ever and anon,
A sound, half-murmur and half groan,
Forces apart the painful grip,
Of the old sufferer's bearded lip,
Oh, and as crushing is the fate
Of old age shut in and desolate!

Just God!—why lives that old man there?
A murderer shares his prison bed,
Whose eye-balls, through his horrid hair,
Gleam on him fierce and red;

And the rule cold and heartless here,
Fall over his heaving ear,
And, in or wakefulness or sleep,
Nerve, flesh and fibre thrill and creep,
Where'er that ruffian's teasing limb,
Crimes with murder, touches him.

What has the guilty prisoner done?
Has murder stained his hands with gore?
Not so—his crime's a fouler one,
God made the old man poor.

For this he shares a fellow-cell—
The fittest atest of hell!
For this—because for him he poured
His young blood on the lava's sword,
And counted light the fearful cost—
His blood gained liberty is lost!

Even so, for such a place of rest,
Old prisoner, poured thy blood as rain,
On Concord's field, and Bunker's crest,
And Saratoga's plain.

Look forth thou man of many tears,
Through thy dim dungeon's iron bars;
It must be here, in sooth to see,
Yon monument uprooted to thee;
Piled granite and a prison cell—
This land repays thy service well.

Go, ring the bells and fire the guns,
And ding thy banner out of tune,
Shout 'Freedom!' till thy piping ones,
Give back their cradle shrouds:

Let hoarse eloquence declaim
Of honor, liberty and fame,
Still let the poet's strain be heard,
With 'ours' for each second word,
And every thing with breath agree
To praise 'our glorious liberty.'

But when the patriot's cannon roars,
The prison's cold and gloomy walls,
And through its grates the steps and stars,
Rise on the wind and the flag.

Think ye that prisoner's aged ear,
Registers the general cheer,
Thinks ye his dim and failing eye
Is kindled at yon pageantry,
Sorrowing of soul, and chained of limb,
What to his carnival is this?

Down with the law that binds him thus,
Unworthy freedom, let it find,
No refuge from the withering care,
Of God and human kind!

Open the prisoner's living tomb,
And usher in his brooding gloom,
The victim of your savage code,
To the free sun and air of God!
No longer dare as crime to roam,
The chastening of the Almighty's hand.

The Laborer.

By WILLIAM D. GALLAGHER.

Stand up—ere! Thou hast the form
And likeness of thy God—how more?
A soul as dauntless and the storm
Of duty's law, a heart as warm
And pure, as breast o'er worn.

What then?—Thou art as true a man,
As moves the human mass along,
As much a part of the great plan
That with Creation's dawn began.
As any of the throng.

Who is thine enemy?—the high,
In station or in wealth the chief?
The good, who coldly pass thee by,
With proud step and averted eye?
Nay! none so such belief.

If true unto thyself thou wast,
What were the proud one's scorn to thee?
A feather which thou mightest cast
Aside, as idle as the breeze,
This light leaf from the tree.

Nay!—mortal passions—low desires—
Absence of noble self-respect—
Death in the heart's consuming fires,
To that high nature, which aspires,
Forever, till thou checked,

These are thine enemies—thy worst;
They chain thee to the lowly lot,
Thy labor and thy life's career,
Oh, stand erect! and from them burst!
And longer suffer not!

Thou art thyself thine enemy!
The great—what letter thee than thou?
As there, is not thy will as free?
Has God no equal favors thee?
Neglected to endow?

True, wealth thou hast not: 'tis but dust!
No power: uncertain as the wind!
But that thou hast, which, with thy trust
And hope may deign the last,
Of both—a noble mind.

With this, and passions under lead,
True faith, and holy trust in God,
Thou art peer of any man,
Look up, then, that the little son
Of thy day be well told!

For the Philanthropist.

NON. No. 2.

COLUMBIA Feb. 16, 1841.

MR. BARTLEY:—There is sometimes a striking difference between practice and profession. This is manifest in the relative degree of practical freedom of the press in Britain, and in our own country. Every thing comes under the animadversion of the public press. The aristocracy often violent and unjust—but they are free. John Bull must know the whole story, at least, if a little more here (in America) it is practically—*non*—GAG.

What do common readers learn from our common journals, concerning the most important movements and agitations—those concerning slavery? And why do those journals remain silent? It is because those who see, know, and feel the evil, will not take the right way to remedy it.

Where away are our Anti-slavery men gone! Are they plunging into the bog of political action, or lost in the bog of woman-righted or non-resistance—or non-governmentalism? Suppose they were here, and do as the first works—or the letter works.

Those vague notions (as I view them) don't trouble me much. To my friends (the one point political), I say, I can't go with you. I am neither a one point political, nor a three, five or ten point Theologian. My systems, religious, moral and political, are all global—though they neither support, nor correspond with the Globe of Moore, Kendall and Blair.

To the non-resistance, I would say—I don't understand this matter as you do. You would not ask me, I hope to suffer myself to be eaten up by a ferocious tiger or hyena, or ally, or a monstrous swarm of mosquitoes—even when I could prevent it by taking the life of my brutal enemies. Well, I don't see the difference between destroying the ferocious brute to save my wife and the taking under like circumstances, the lives of ferocious nations, *foaked*, straddling nations," as Swift says, *beheading the same of men*.

To the non-government men, I would recommend the following, from Carlyle—given in the form of an extract from *Carlyle's Own Philosophy*—whereby he seems to symbolize governmental and social institutions.

"Miserable indeed was the condition of the aboriginal savage, plunging forward from under his flocks of hair, which, with the head reaching down to his loins, hung around him like a matted cloak; the rest of his body shrouded in his most natural fluff."

After expatiating on the evils attendant on clothes, he says:—"Those considerations of our clothes-bath, reaching inward to our heart of hearts, and how it tolerates and demoralizes us—fill me with a horror of myself and mankind."

Whereas Carlyle, as Editor of *Teufelsdröckh* exclaims:—"Consider, thou Teufelsdröckh, what benefit unnumberable have we derived from clothes!"

"O, cries the courteous reader, how Teufelsdröckh forgotten what he said lately about 'aboriginal savages,' and their miserable condition indeed!"

"No, wise, courteous reader! The Professor knows full well what he is saying; both thou and I in our haste, do him wrong. If clothes in these times, 'do tolerate and demoralize us,' have they no redeeming value; can they not be altered to serve better; must they, of necessity be thrown to the dogs?"

"Were the problem, as I almost everywhere, 'to build your old house from the top downwards,' (since you must live in it while you wait, where, what, other than the representative machine will serve your turn?)

As to women's rights, I am sure I would not detract at all from them. The ladies in general, don't claim to wear breeches. They have posts as high, as honorable, as any man's. If Abby Kelly thinks it a privilege to sit in a male assembly, I would not quarrel about it; but I think she had better not, where, what, other than the representative machine will serve your turn?"

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I suppose had special reference to existing customs, manners and circumstances. I don't suppose he meant to confine female in strict waistcoats; I suppose he meant to forbid them to be as useful as he could be. *Phoebe*, I rather guess, might be a teacher. *Priscilla* was, for she instructed the great Apollo—and her name stands before her husband. And I know of no indecency in the preaching of the *Misses Grimes*. Did not Elizabeth Heyrick, in England, about sixteen years ago, first raise the standard of female emancipation in England? In less than ten years it carried. I wish you would reprint and circulate her tract, *Philosophy*—brothers may laugh at those in petticoats; the latter will prevail.

For the Philanthropist.

FROM ABROAD.

At a meeting of the Congregational Church, assembled in Bedford Street Chapel, Strand, held Dec. 22, 1840. It was unanimously resolved:

That for one human being to have such absolute control over another human being, as to possess by the slaveholders in the U. S., is a violation of the law of God, and a violation of the law of man.

That the cruellest and most inhuman instances by slaveholders in that country, are the most heinous and atrocious crimes, and that the wretched victims of their power, are the most degraded and degraded of the human race.

That the fact that professing Christians in that country are chargeable with these glaring transgressions of the divine law, is matter of the deepest interest.

That the church cordially approves the sentiment of the British and Foreign Anti-slavery Society; that Christians ought not to hold communion with any persons, who, having been absolved of these faults as American Christians, have been persisting in such a course of evil doing.

That while it would gladden the hearts of the members of this church to welcome to their communion, consistent Christians from the United States, to whatever section of the church they might belong, this church will feel it to be a matter of duty to refuse the 'right-hand of fellowship' to every slaveholder.

JOHN BURDEN, Pastor.

For the Philanthropist.

CONTENTED & HAPPY.

Extract of a letter from a friend in Mississippi, to a student in Lane Seminary, dated Jan. 5, 1841.

There has been a great stir among the blacks in this and the surrounding counties. Christ has been the news got out, and it was therefore stopped. It was a fearful time I assure you—Starkville was all in readiness for them. All most every family had their guns loaded, and pointed ready for the attack. Patrols were appointed, and to whip all who they met kept down. Several of Mrs. ———— negroes were confined. It is said that there were several white men hid in a swamp, who were designing to lead the insurrection. In Sumpter co.

Alabama, several white men were caught and hung. Some Indians also were doing all they could to order to regain their lands.

I have often wished that I was in a land of freedom where there were no slaves. If this plot had not been discovered in time, there might have been much blood shed. We are exposed to great danger here.

The above is a sad comment on the blessings of the 'patriarchal' system.

The Murder of Miss McCrea.

The following passage of American history is from the illustrious and prolific pen of Mr. Sparks.

The murder of Miss McCrea has been a case which has excited the public mind, and has been the subject of much discussion. It is a case which has been the subject of much discussion.

This young lady was the daughter of a young man who had been a member of the Revolution. Upon his return from the war, he had been a member of the Revolution.

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